

MISC

A CONTRIBUTION TO CHRISTIAN MISSIONS

*One Hundred Years in the Work of the
American Baptist Foreign Mission Society*

By

THE REV. THOMAS S. BARBOUR, D.D.

Foreign Secretary of the American Baptist Foreign Mission Society, 1899 to 1912



ADONIRAM JUDSON
The Pioneer and Apostle of Burma

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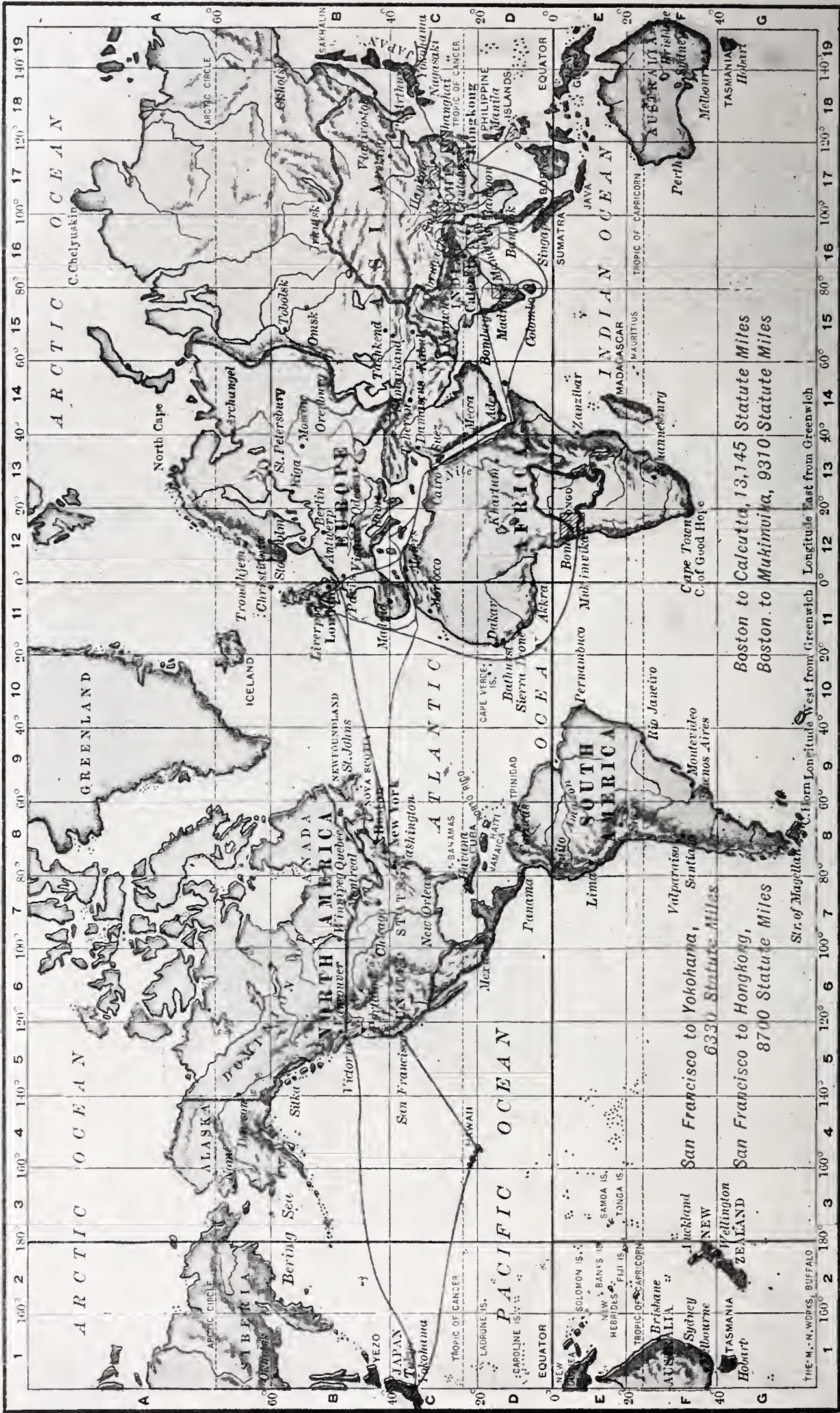
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NO. 1 THE WORLD: FIELDS OF THE AMERICAN BAPTIST FOREIGN MISSION SOCIETY

THE WORLD

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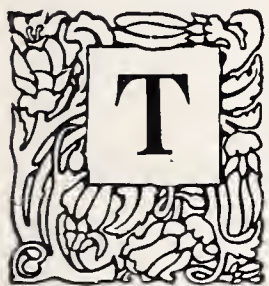
CUSHING MEMORIAL BUILDINGS, RANGOON BAPTIST COLLEGE, BURMA

A Contribution to Christian Missions

ONE HUNDRED YEARS IN THE WORK OF THE AMERICAN BAPTIST FOREIGN MISSION SOCIETY

BY REV. THOMAS S. BARBOUR, D.D.

Foreign Secretary of the American Baptist Foreign Mission Society, 1899-1912

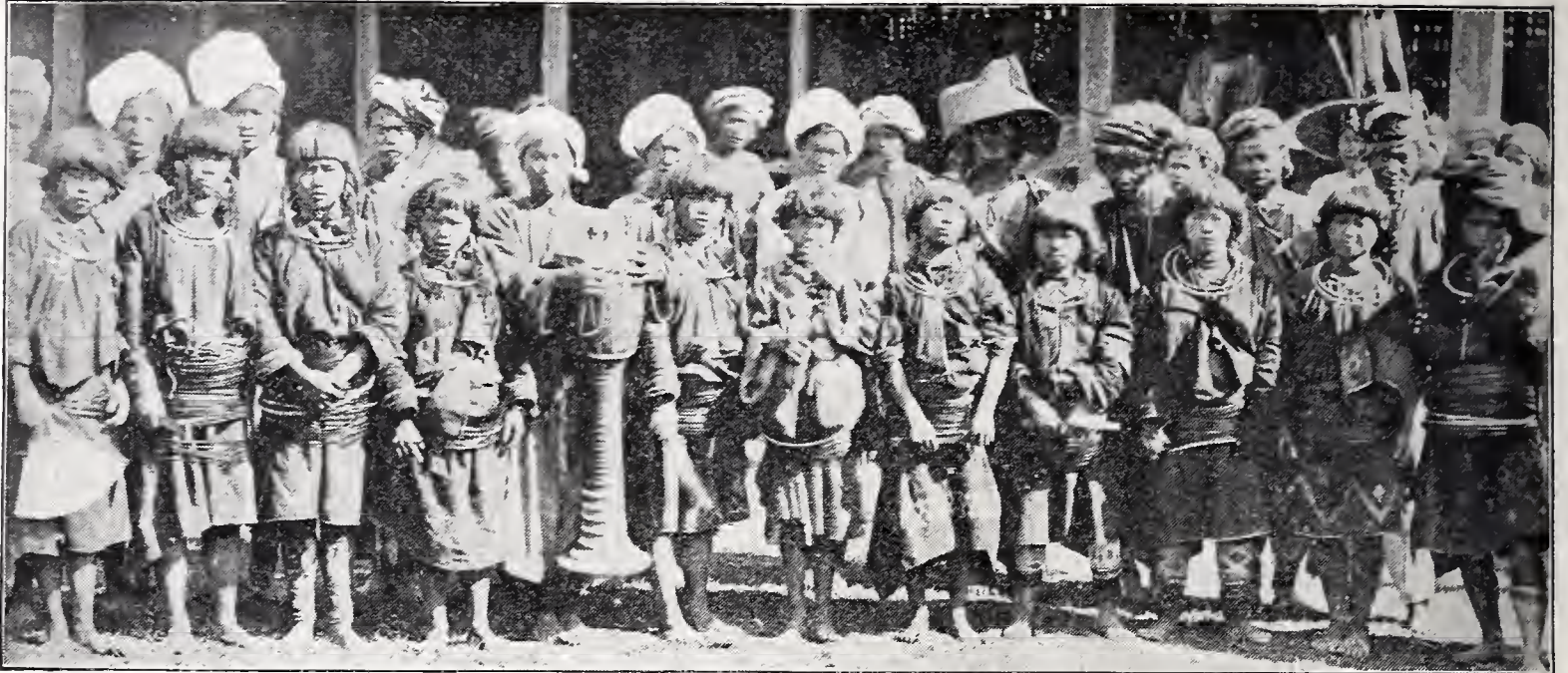


THE General Convention for Foreign Missions of American Baptists was constituted at Philadelphia, May 21, 1814. The occasion was given unique interest by the fact that the work of the first missionaries of the new organization had begun many months before. Two earlier days are memorable in the story of the birth of this movement—the first, that on which Adoniram Judson, a student at Andover Seminary, read Buchanan's "Star in the

East," and paced the floor in uncontrollable excitement; the second, that of the arrival in Boston of a vessel from British India with letters through which the Baptist leaders learned that Mr. and Mrs. Judson had become virtually representatives of American Baptists in the Far East.

The Beginnings

Like the American Board of Commissioners for Foreign Missions, constituted four years before the meeting in Philadelphia, the con-



A GROUP OF HEATHEN KACHINS, BURMA

vention of Baptists was linked in its origin with the group of young men at Andover whose minds "were imprest with the duty of personally attempting a mission" to the non-Christian world. The later work, like the earlier movement, was the product of forces long active in the life of American churches. From an early time Baptist churches had been characterized by evangelistic zeal, and in the increasing interest in which at the beginning of the nineteenth century the Western world was reflecting the glow of the missionary awakening in England, they had prominently shared. With most, if not all, of the interdenominational organizations constituted at this time for work in the home fields, Baptists were identified. A noteworthy indication of this is afforded in the fact that, in the founding in 1800 of the "Boston Female Society for Missionary Purposes"—the first woman's society known in the history of the country—the originator and seven others in the total of fourteen members were connected with the Baptist churches of Boston. And in distinctively foreign work, among

Baptists as in other bodies, interest was steadily growing. The correspondence maintained by a number of Baptist leaders with William Carey ensured this. A significant manifestation of this development was seen in the city in which the young men of Andover were set apart for their life-work. A few days after the memorable service in the Salem Tabernacle, there was constituted in the Baptist Church of Salem the "Bible Translation and Foreign Mission Society," the first known organization in America for promoting the work of foreign missions established by a single local church.

It was thus to a body in which the beginnings of a true missionary fervor had appeared that the summons to active enlistment in the great enterprise came suddenly from the forefront of the conflict. Yet the influence of the change of conviction reached by Mr. and Mrs. Judson and by Luther Rice, with the resulting change in their denominational relations, was very powerful in promoting the action taken by Baptists. "Your letter awakened pro-



A GROUP OF CHRISTIAN KACHINS, BAPTIST MISSION SCHOOL, BURMA

found emotion," Rev. Daniel Sharp writes to Mr. Judson. "We considered it the voice of God." So a Southern leader, Rev. Dr. W. B. Johnson of Savannah, Georgia, in informing his constituency of the proposed convention in Philadelphia, refers to the signs appearing in England of the opening of a new Messianic era, and to the action taken in America, "to the immortal honor of our Congregational and Presbyterian brethren," and adds: "That our brethren of these denominations should not be alone in this great work; God, in the arrangement of infinite wisdom, has been pleased to bring some of their missionaries over to the Baptist persuasion."

The incident was of large influence also in the internal development of the body of American Baptists. For the first time they met in a national fellowship. Indeed, this drawing together of churches widely scattered, independent, and acutely apprehensive of the loss of independency through development of organic ties, may be regarded as one of the most notable of the early results of the missionary awakening.

The churches thus united with the growing missionary enterprise formed a less prominent body than that represented four years before in the constitution of the American Board. Its numerical strength of about 180,000 was for the most part of recent development. Thirty years before this time, at the close of the War of the Revolution, Baptists numbered but 35,000; at the beginning of the war, there were but twelve Baptist churches in Massachusetts. Yet the meeting in Philadelphia was truly memorable. For this delegated company of twenty-six ministers and seven laymen was gathered out of a territory extending from northern New England through the State of Georgia. The great distances, the primitive modes of travel, had seemed at first a truly formidable difficulty. But the significance of the occasion was powerful in its appeal—the united response to the Lord's command—the meeting of brethren hitherto known to each other by name alone. "It was as if the interviews of heaven had been anticipated," the *Missionary Maga-*

sine said in its report of the meeting.

The delegates to the convention at Philadelphia were appointed by local



JOHN E. CLOUGH, APOSTLE TO THE TELUGUS

missionary organizations established mainly through the labors of Luther Rice. The organization thus constituted was known popularly as "The Triennial Convention." The name "The American Baptist Missionary Union" was adopted in 1846, to be succeeded in its turn, in 1910, by the name "The American Baptist Foreign Mission Society."

Historical Landmarks

Certain dates are landmarks in the history of the society.

In 1846, as a result of the influences then pervasive in the country, Southern Baptists separated from the society and began an independent work, which has proved of continually increasing extent and influence.

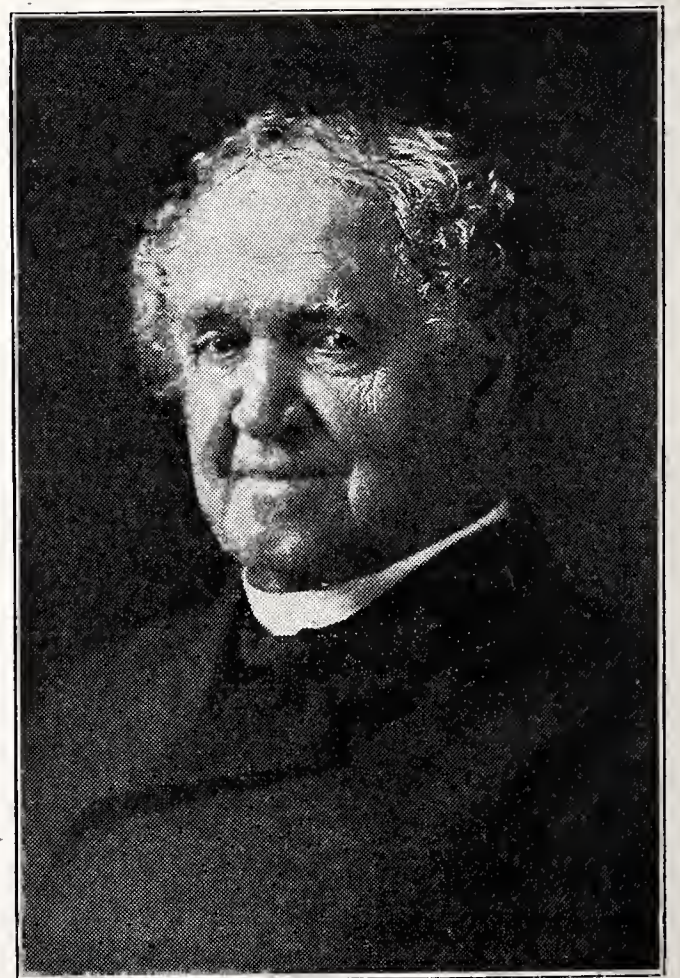
In 1872, the distinctive work of Baptist women in foreign missions was initiated. Separate organizations were maintained for a time in the eastern and western sections of the country. A new era of far-reaching activities has now been entered upon by the united body.

In 1908, in the organization of the Northern Baptist Convention, the work of the Foreign Mission Society, together with that of other missionary organizations, was brought into close relation with the churches and formally recognized as representing an obligation of their entire membership.

In 1909, the missionary work of the Free Baptist churches was united with that of the larger body of Northern Baptists.

The Fields Occupied

The work in foreign lands was begun in Burma, where Mr. and Mrs. Judson had landed, July 13,



WILLIAM ASHMORE, APOSTLE TO THE CHINESE

1813. This country had attracted the attention of Mr. Judson in his first thought of missionary work. But on the arrival of the missionary party in India, hostile conditions in Burma had seemed to compel the choice of another field, and it was only through extraordinary providential circumstances, resulting in a con-

service by this country to the world's civilization which it would be difficult to overestimate.

Work for the American Indians was entered upon by the convention in 1817. It embraced tribes in the State of New York and on the western frontier, but reached its largest development among tribes in the



DR. CATHERINE MABIE HOLDING A BABIES' CLINIC, BANZA MANTEKE, BELGIAN KONGO

viction of divine leading which never left them, that the two young missionaries passed beyond the protection of European governments under the rule of a despotic and cruel king. "Our sole encouragement to remain," wrote Mrs. Judson, "is in our conviction of dependence in a peculiar way on the interposing hand of providence." The strategic position of Burma has been recognized from the beginning by missionary and official. Its great river constitutes the most direct highway to Western China and the territories lying still farther in the interior of Asia, and gives promise of an ultimate

South. With the Cherokees of North Carolina and Georgia a remarkable success was realized, which continued even in the long journey to the Indian Territory to which this people were compelled to remove in 1838. One hundred and seventy converts made Christian profession during this journey. In the new territory a prosperous work was conducted for the Cherokees and other tribes. This work, in 1865, was transferred to the American Baptist Home Mission Society, by which organization it has been continued with very gratifying results.

The peculiar claim of Africa re-

ceived early recognition. This work in its origin was connected with an interesting movement among freedmen in Virginia. In 1820 a station was opened in the Sierra Leone section of West Africa; this was soon removed to Monrovia, where a precious offering of heroic lives was made. The fatal climate compelled withdrawal from this work soon after 1840. In 1884, in response to

rule at the close of the first Burman war was extended to Assam, Mr. and Mrs. Nathan Brown, with a companion missionary under appointment as a printer, removed from Burma, and, dragged in native boats against the swift current, made the two months' journey up the Brahmaputra. The work in Assam presses close upon the boundaries of Tibet and gains importance both



A BAPTIST CHAPEL AT ONGOLE, SOUTH INDIA

a proposition received from Dr. H. Grattan Guinness of London, the work of the Livingstone Inland Mission, in the Kongo State, was taken over by the society. Its missionaries, with others, were prominent in the movement for relief of the Kongo people from the heartless oppression of King Leopold, and the improved conditions now reached in the Belgian Kongo are in part attributable to their courage and fidelity.

A work in Siam, largely directed to the Chinese immigrant population, was begun in 1833.

In 1835, by invitation of the British East India Government, whose

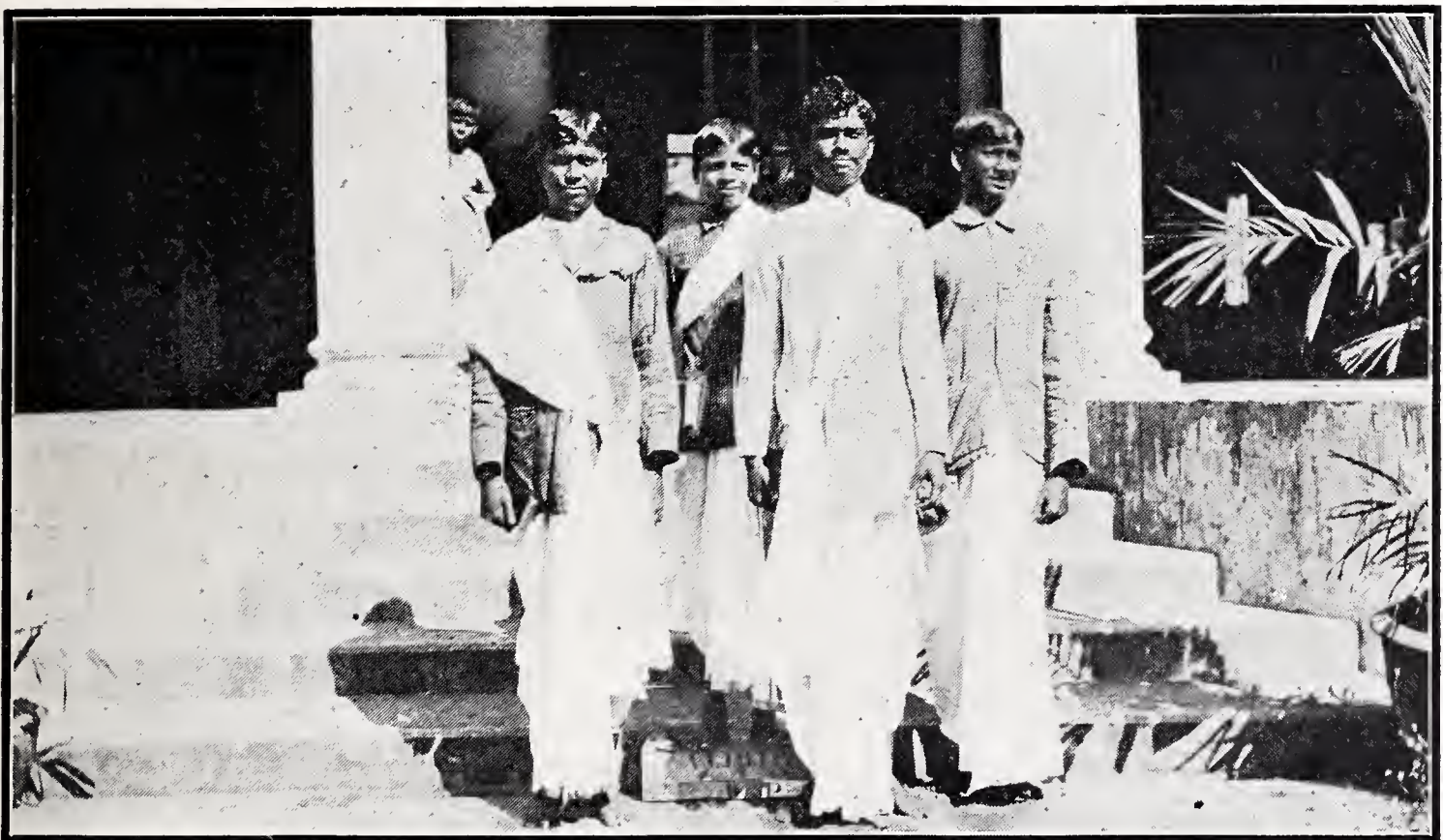
from the sturdy character of the peoples reached and from its relation to neighboring parts of Asia, whose millions offer a field for future service by Christian converts.

In the same year, 1835, a work was opened among the Telugus of southeastern India, and American Baptists were brought thus into participation in the great conflict with the Hindu faith. Of a population of twenty millions of Telugus, eight millions are in the immediate field of the society.

The work of Free Baptist churches, while quite independent of the work of the Triennial Convention, began in British India in the same year in

which the mission to the Telugus was opened. This work has been conducted in the densely populated district southwest from Calcutta in the Bengal and Orissa provinces. The character of the population in this stronghold of Hinduism and Mohammedanism has made the service one of peculiar difficulties, but while thus unavoidably restricted in

recognition of changing conditions in the country and conviction of the importance of early occupation of advantageous positions. Two missionaries were supported for a few years by the young men of Minnesota; in 1893 a strong reinforcement was sent by the society to this field. Favor toward this work was heightened by recognition of a pur-



FOUR BOYS RECENTLY BAPTIZED AT BALASORE ORPHANAGE, BENGAL

results for a time, the work has presented strong features and is rich in promise.

Four fields have been occupied in China. Two of these were entered at the time of the opening of five port cities after the first war with England. A mission in Southern China, opened in Hongkong in 1842 and afterward transferred to Swatow, was an extension of work in the dialect used by the Chinese in Siam. Ningpo in Eastern China was occupied in 1843. In 1889 a work was entered upon in the great Szchuen province in the far west of China. This step was taken as a result of

pose in view at the time of the opening of work in Assam—that of entrance to China through its western provinces. As a connecting link between the eastern work and the far western field, a station was established in 1895 at Hanyang, in Central China, a city which, with the neighboring cities of Hankow and Wuchang, constitutes a great center of population and industries.

In Japan a beginning was made in 1872. A feature of this work of exceptional interest is that conducted by a mission vessel among the islands of the Inland Sea and the Gotó Islands. Those familiar with the

plans followed in this work and with the steady advancement which has characterized it, confidently anticipate for it, in the not distant future, results to which the history of missions offers few parallels.

The responsibility laid upon American churches in the acquisition of the Philippine Islands by the American Government was recognized by the society in 1900 by the establishment of a mission in the central Visayan group of islands.

In addition to the missions among non-Christian peoples, the society has conducted an extended cooperative work in many countries of continental Europe. In this work concern for the spread of a vital, spiritual Christianity was reinforced by sympathy for those engaged in the conflict for religious liberty. The work was opened in France in 1832, and in Germany in 1834. From these centers it has extended, in the one case into Belgium, Switzerland and Spain; in the other into well-nigh all countries of northern Europe. A work was begun in Greece in 1836, soon after its achievement of national independence; but like other Protestant work entered upon at this time, it was fatally impeded by the opposition of the established ecclesiastical order to the principles of religious liberty as formulated in the national constitution.

Statistics

The results reported at the close of 1913 for the work in non-Christian lands are as follows:

| | |
|---------------------------|-----------|
| Mission stations..... | 127 |
| Missionaries | 701 |
| Organized churches | 1,575 |
| Church members | 166,330 |
| Native workers | 6,106 |
| Native contributions..... | \$160,253 |

The number of missionaries and church-members by countries is as follows:

| | Mission- aries. | Church Members. |
|-------------------------|--------------------|--------------------|
| Burma | 191 | 65,912 |
| Assam | 66 | 13,317 |
| South India | 113 | 66,826 |
| Bengal-Orissa | 25 | 1,621 |
| China | 139 | 6,339 |
| Japan | 58 | 3,978 |
| Belgian Kongo | 47 | 4,506 |
| Philippine Islands..... | 29 | 3,831 |

The membership of Baptist churches in Europe resulting from work in which the society has cooperated is: Germany, 42,930; Sweden, 54,268; Finland, 3,190; Denmark, 4,196; Norway, 3,599; France (including parts of Belgium and Switzerland, 2,123; Spain, 64. In Russia 28,900 members are connected with the Russian Baptist Union, which represents in the main Germans and other immigrant people resident in Russia, a number believed to be much in excess of this are native Russians organized in Baptist churches. The total Baptist membership in Europe, exclusive of the pure Russian churches, is 139,270.

Financial contributions for the first three years of the history of the convention were in excess of \$10,000 annually. Through various causes the total of contributions declined for a time and an advance was not reached until a little before 1830. In 1834 donations were \$23,941.20. In 1844, \$63,062.29. In 1864, the Jubilee Year, \$109,519.74. In 1874, \$261,530.90. In 1894, \$465,943.73. In 1904, \$738,585.02. In 1912, \$1,150,474.47.

Characteristics and Ideals

An outstanding feature of the history of the organization has been its work among primitive peoples

and among classes socially deprest. The choice of Burma, a country with a great commingling of peoples, as the original field of effort made this development practically inevitable, and the tendency was confirmed through the entrance upon work in Assam. Of the mountain region forming the connecting territory of the two coun-

side the people for whom it was originally designed, has included the Karens, the Talaings, the Shans, the Kachins, the Chins and, during recent years, the Lahu and Wa races. It includes also a work for the immigrant Telugus and Tamils, the Chinese and English-speaking peoples. In Assam, work has been conducted for the Garos, the Rabhas, the Nagas,



YATES HALL OF THE SHANGHAI BAPTIST COLLEGE

tries a leading ethnologist writes: "Few of the wilder parts of the world possess so vast a variety of savage tribes of so great ethnological interest. Scattered detachments from China, India, Tibet and Burma have developed into innumerable tribes differing widely in appearance, customs, language, but all alike engaged in bloodthirsty feuds, head-hunting, and murderous raids." Through this call of the wild, reinforced by a series of remarkable providences, the work in Burma, be-

the Mikirs, the Abors and Miris, in addition to the work for the Assamese and for the immigrants from Central India who form the coolie population of the tea-garden districts. Thus the work in these two oldest fields of the society has included labors in the most isolated sections of Asia, perpetuating all the romance and calling for all the physical heroism of the earliest periods of the missionary enterprise.

In Southern India circumstances equally controlling resulted in a

large development of work among a people of the lowest social position. When the prejudices of the caste peoples forced upon the missionary a choice between the loss of their patronage and rejection of out-caste converts he was true to his trust.

These labors among humble peo-

ple missionary annals. The record has been continued by notable revival movements in the Kongo mission, among the Visayans, and in the past few years among the Lahu and Wa races in the Kengtung State and adjoining districts of China, of whom it is believed that 10,000 persons have sincerely embraced the Christian



ASHMORE THEOLOGICAL SEMINARY, SWATOW, CHINA

ple have been identified with some of the most extraordinary results witnessed in missionary history. There have been great ingatherings. The remarkable movement among the Karens of Burma, which began during the lifetime of Dr. Judson, was followed in 1877, and subsequently, by results among the Telugus recognized as constituting one of the most remarkable triumphs in mis-

faith. And other proofs of the power of the Gospel have appeared among the aboriginal and lowly peoples, in the renewal of individual lives and the transforming of civilizations. Indeed, the work among the lower classes of India is promising to solve the baffling problem of the spiritual conquest of the land which has seemed so hopelessly bound in the fetters of Hinduism.



VINTON MEMORIAL HALL, RANGOON, BURMA

Already the surprising results witnessed among the outcastes are proving a disintegrating force among the caste peoples. Missionaries of the society concur fully in the conviction expressed so strongly by the English

Bishop of Madras that it is the design of providence that India shall be regenerated from the bottom upward.

A foremost characteristic of the work of the society is apparent in

even the most cursory view of its history. In a preeminent degree the work has been that of evangelization by direct preaching of the Gospel. Mr. Judson, when deeply engaged in the work of translation of the Scriptures, writes in 1829 to the Mission Rooms: "We beg still to be allowed to feel that our great work is to preach the Gospel *viva voce*." Of seven "Resolutions" which he wrote

resolution thus shown are expressive of the inmost spirit of the missionary body. A profound conviction of the indispensableness of personal regeneration as the condition of all true advancement for individuals and peoples, of the possibility of this experience for every human soul, and of the promise of the direct working of the Spirit of God in connection with the preaching of the Word has



SOME OF THE WASEDA DORMITORY BOYS, TOKYO, JAPAN

in 1837, the fourth reads, "Embrace every opportunity to preach the Gospel *to every soul*," and the seventh, "Preach the Gospel *every day*." The history of one hundred years has no more representative scene than that of John E. Clough making his way, soon after his arrival in India, to a public place in Madras and repeating over and over the single verse of Scripture which he had mastered in the Telugu tongue, "God so loved the world that He gave His only begotten Son." The definiteness of aim and the fixt

been the basis of this representative practise.

This central ideal determined the typical characteristics of the work. The missionaries mingled with the people. Multiplying of stations rather than a large development of work at single centers found favor. Personal conversation, wayside preaching, tours in the jungle, were habitual features. Confidence in the power of the Gospel to reach the old as well as the young was strong. "The first profession of the religion of Jesus," President Wayland wrote

in commenting upon Dr. Judson's fidelity to this ideal, "must of necessity expose the disciple to obloquy and persecution. No one can suppose it to be the will of God that these are first to be borne by little children."

Stress was laid very definitely upon mission work as germinal

in some instances, been maintained for a time after the manner of the Israelites of old, this has been recognized as temporary; local churches bearing full responsibility of administration and work, with no human authority above them, have been fundamental factors in the policy observed. Stewardship in



THE UNION HOSPITAL AT ILOILO, PHILIPPINE ISLANDS

rather than comprehensive and complete. It was a planting of the acorn, "the egg of forests." While the Gospel holds within itself the potency and promise of every form of social and national good, these were to be thought of as later products, to be realized in the development of regenerated peoples.

Emphasis has been constant upon early establishment of the local church as to the divinely appointed agency for Christian nurture and development of efficiency in Christian service. While under extraordinary conditions of large ingathering resort to a single place of worship has,

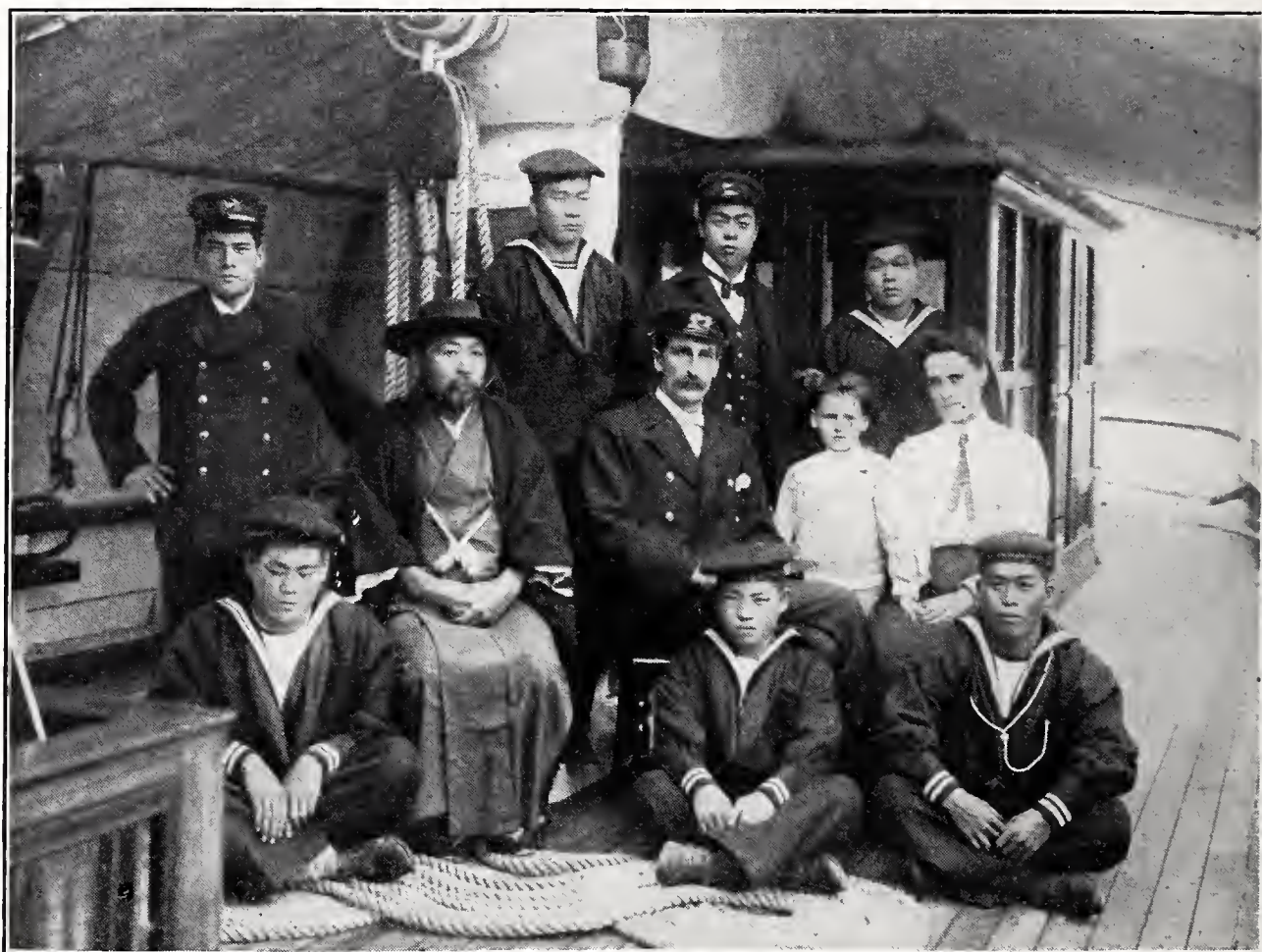
the use of money and the importance of development of self-support have been strongly emphasized. Recognition of this obligation appeared, in an almost unexampled degree, among the Karens; almost from the beginning a great section of this people have maintained worship without pecuniary assistance. Recent statistics show a ratio of native workers to missionaries of eight to one, and a ratio of native workers to ordained missionaries of twenty-one to one.

A gratifying development of missionary activities by the native churches has been seen particularly in the older fields. Home and for-

eign missionary organizations have been constituted. The Karen churches support missionary workers in remote districts of Burma and in Siam. The Telugu Christians sustain a work in Natal, Africa; two of their number have gone as missionaries to this land. The new development of self-reliance in the

the work of evangelization and their aim has been mainly that of development of the Christian community.

Elementary and intermediate education have had marked attention, particularly in the more western fields. In Japan and the Philippine Islands the presence of a public school system has modified this de-



CAPTAIN BICKEL AND WORKERS ON THE "FUKUIN MARU," INLAND SEA, JAPAN

native body, which is appearing so strongly at the present time, is recognized by representative missionaries as the fulfilment of ideals cherished in all true missionary work from the beginning.

Educational Work

The ideals cherished in respect to the central aim and method of missions were certain to affect plans in educational work. These ideals, at an early time, led to disfavor for a large development of schools as an agency for gaining access to non-Christian peoples. As a rule schools have followed rather than preceded

development, and in China, until recently, the number of converts was small and development of schools was correspondingly restricted. In British India, elementary school work—the type of education to which the Government is now giving so conspicuous attention—has been widely extended in the work of the society. Schools for girls have been favored for all fields and are now showing a flourishing development.

The schools have been openly and strongly Christian; of no other society is this more true.

Schools for ministerial training

have been opened in all fields. The type of work for a time was adapted intentionally to the needs of the common people. But, while retaining this ideal, a number of the schools have reached now a high intellectual standard.

The convictions primarily determining the work of the society were unfavorable to an early development of institutions of higher education. The absorbing demands created by the extraordinary results which at-

highly developed educational work in the supply of native teachers for the schools so rapidly multiplying, it is seeking to cooperate strongly with the general movement by provision of American teachers and by financial support of this work. It is recognized that a claim of exceptional urgency has developed through the sudden overflowing of Western influences and Western institutions upon the life of China. Through these conditions, indeed, the work of



THE BAPTIST CHAPEL AND BELL TOWER AT NOWGONG, ASSAM

tended the work of evangelism, particularly in the fields first occupied, strengthened this tendency. The beginnings of collegiate work appeared in Burma in 1872, in South India in 1894, in China in 1906. Development of this work is now strongly enlisting the attention of the society. Establishment of a comprehensive educational work is sought in general and in the more advanced lands the maintenance, or joint support, of a Christian institution of higher education for each section of its work. In China, while the society can not compete with organizations with a

higher education is brought into direct relation to a permanent universal evangelism since diffusion of Christianity through China is largely dependent upon the Christianizing of the schools. And this work, throughout the East, is related obviously to the work now disclosed as belonging to an adequate discharge of the duty of the Christian Church—the full Christianizing of non-Christian lands by the transfusion of their life with Christian ideals and forces.

The higher educational work of the society is represented by the Rangoon Baptist College, which for

many years has confronted incalculable benefits upon the peoples of Burma, and by the Shanghai Baptist College, founded jointly by Northern



SAW MILL, JARO INDUSTRIAL SCHOOL, JARO, PHILIPPINE ISLANDS

and Southern Baptists of America in 1906, and doing already a work of large promise. The society cooperates in the work of Madras University in India, and is about to enter into cooperation with the collegiate work of the Presbyterian and Dutch Reformed bodies in Tokyo, Japan. In China, the society is represented in the University of Nanking, and is one of four missionary organizations conducting the work of the West China Union University at Chengtu, in Szchuen Province. Participation in the work of Canton University is in contemplation in South China.

The Theological Seminary for Karens, which together with a Seminary for Burmans and other races is conducted at Insein, Burma, is said to be the largest institution for ministerial training in the East. The Telugu Seminary at Ramapatnam is one of the largest in India. A theological school in Tokyo, Japan, is conducted in conjunction with the South-

ern Baptist Board, and, in the Belgian Kongo, a Biblical Training School is supported jointly by the society and by English Baptists.

Educational statistics are:

Pupils in colleges, 143.

High schools, 8; pupils, 3,676.

Secondary schools 98; pupils 10,717.

Primary schools 2,092; pupils 57,686.

Theological and training schools 23; pupils 869.

Total number under instruction 73,091.

The opening of the hostel, or dormitory, as a Christian home for students in Government or private schools, has formed a valued adjunct of educational work in several of the society's fields. In the Philippines and in Japan these institutions have been notably influential in work for both young men and young women. Peculiarly favorable conditions have been enjoyed in Japan, through the friendliness of the authorities of Waseda University, in which the missionary under whose guidance this interest has developed holds an appointment as a lecturer in the department of religion.

Other Forms of Work

Statistics in medical work are: Missionaries 58, hospitals 27, dispensaries 57, patients treated in 1913, In-patients 6,232, Out-patients 94,234. The Society cooperates in those of the union medical schools in China.

Industrial work has been maintained at many stations as a means of partial self-support for pupils. In India the entire service of one missionary has been given to the problem presented in the industrial



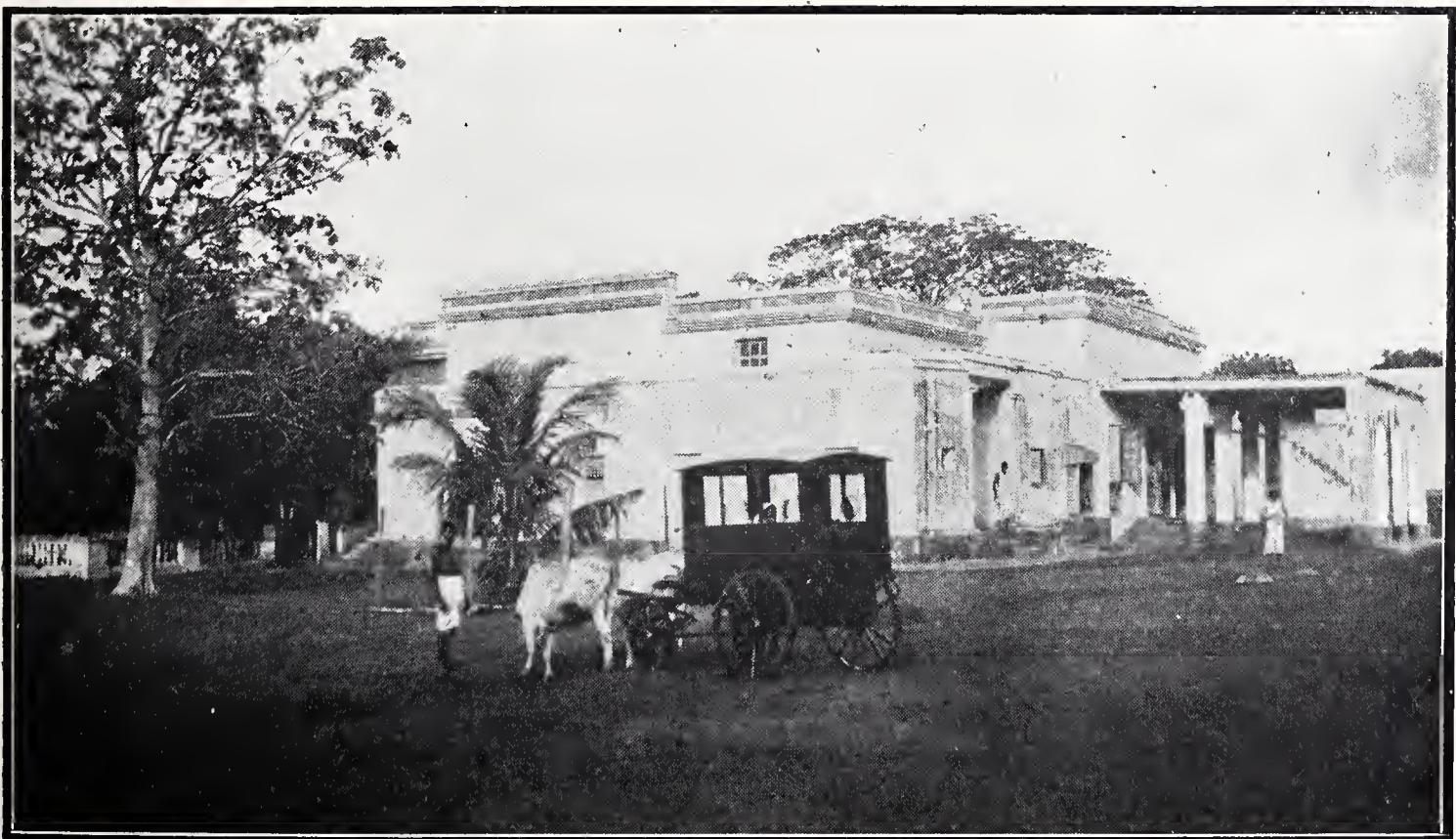
SINCLAIR ORPHANAGE BUNGALOW, FOR GIRLS, AT BALASORE, BENGAL

depression of the people. In the Philippine Islands solution of the industrial problem is sought through a flourishing school which has won high commendation from the people and from American officials—a school of industry rather than that of technical training, which by development of habits of work seeks to meet a fundamental need in the islands.

From the outset the Press has been widely utilized. Three printing and publishing plants are now maintained;

the Rangoon Press, which for many years has done a widely influential work; the Iloilo Press, established in 1906, and the press at Canton, China, strongly developed by the Southern Baptists, with whom the Northern Society is now co-operating.

A remarkable succession of gifted men has contributed to a wide linguistic work. Languages have been caught from the lips of unlettered races and reduced to writing. The



HIGH SCHOOL AT BALASORE, SHOWING GHARRI OR CARRIAGE USED BY BIBLE WOMEN

Bible has been translated, as a whole or in part, into upward of thirty languages and dialects. Thoroughness and accuracy have characterized this work in a marked degree, Dr. Judson's recognized "lust for finishing" having been shared by his successors.

In general, a review of the history of the society indicates that it has prized greatly, and has sought to enrich, the fellowship maintained by the brotherhood of missionary organizations. It is now widely repre-



MR. BILLINGTON AND HIS MONOCYCLE, IN THE BELGIAN KONGO

sented in cooperative work. In all new undertakings inquiry is made habitually, in the interest of economy, efficiency and fraternity, as to the practicability of conducting the work jointly with other bodies.

It may be noted as a singular fact that the annals of the society show no record of martyrdom through violence. While the early history presents a story of suffering and perils almost unrivaled in their severity and duration; and while, in later years, representatives of the society have been brought repeatedly into positions in which escape from

death seemed humanly impossible, it would appear that not one member of the mission force has received formal enrolment in "the glorious company of martyrs."

If a general characterization of the work of the organization be sought, it may be said that it has had to do, perhaps in an unusual degree, with peoples who are yet in the making, but who, through their native endowments and their Christian development give promise of filling ultimately a place of large influence in the divine world-plan. It represents a great service for the uplifting of deprest classes. It is bearing an important part in the spiritual conquest, not only of Hinduism, but of Buddhism, to which at the outset it laid siege in a central stronghold. In its work in the farther East it has laid a sound substructure and has secured a vantage ground for a strong cooperation in the use of all agencies through which the triumph of Christianity is to be achieved.

The past reveals much that is inspiring to the constituency of this organization as it is observing its centenary. Opportunities of illimitable reach invite. With a devoted and confident body of missionary workers, with increasing emphasis at home upon the missionary obligation as binding upon the entire church, with a strong body charged with the task of missionary administration, and with reminders in which no other organization can have surpassed them, that all success is conditioned upon recognition of dependence upon Almighty God, the Northern Baptists of America should make a genuine and ever-enlarging contribution to the spread of the Gospel through all the earth.